GOSPEL RAYS.

A Glimpse of the Heaveniy City Through Love of Christ.

THE STEWARDSHIP OF MAN.

Murmurs Against Fortune Eloquently Rebuked.

TEMPTATIONS AND DOWNSLIDINGS

Cultivation of the Conscience a Necessity of the Just.

MORAL DOUGH-FACES.

CHURCH OF THE DISCIPLES. CHRIST THE CORNER STONE-STRMON BY REV. GEORGE H. HEPWORTH.

Every part of Rev. George H. Hepworth's spacious church edifice was filled at the morning service yesterday. In announcing an "old folkes' concert" for the benefit of his church, to be given there on Thursday evening, Mr. Hepworth took occasion to say a word in regard to the position of the church in relation to amusements. "I believe," said be, "that it is the right of the church to take charge of the pleasures of the world; and my theory is that everybody—young and old—should have amusement of some kind. If the church would provide them with more amuseen and women, too, would not go elsewhere. Now, I want the church to be pre-eminent for its love for susement that is innocent and legitimate. We will have nothing in this place that is not covered by the canopy of the pure Christian religion. THE NAME OF JESUS.

For the text of his sermon Mr. Hepworth read the twentieth verse of Paul's Epistle to the Ephesians, wherein he speaks of the faithful as "built upon the foundation of the apostles and prophets, Jesus Christ mself being the chief corner stone." Neither the scholar nor the man of faith, he said, could pronounce the name of Jesus Christ without awe. One bows his head at that name as if in the Divine presence, because from Christ he hath received his hope of the future; the other walks through the paths of life trying to take the sandais from off his feet because it is holy ground, because that name has been the benediction of life in all generations of men. It is a wondrous and a magic name, written in leters of gold upon all the centuries. To the scholar it is the fountain of all the arts and influences that have uplifted the centuries. All the elements of civilization have been controlled and directed by the life and precepts of Christ. Go into the dim old cathedrals of Europe or into the galleries of art where are stored the magic works of genus that have excited the emulation of the world for generations, and still remain the noblest embodiments of the soul's aspirations, and you will find the subjects of the grandest pictures are connected with the humble cradic at Bethelene. Listen to the music that fills the vaulted root and bears the soul upward, as it were, until the world, with its petty strites and ambitions, is forgotten in a glimpse of the heavenity city itself. The inspiration of the strain is again the life of Christ.

CHRIST THE TRACHER AND REDREMER.

Mr. Hepworth proceeded to discuss some of the aspects in which Christ is presented to our consciousness. In the first place He is the religious Teacher. From His lips have failen the highest laws that yovern human life and progress. These laws are not the result of His arbitrary will, but, on the contrary, tre made in perfect accord with and adapted to our niterest and constitution. God is never arbitrary, but a slaways moved by love for His children. Then his task may be read the life of the Lord. The future every man must face. Death is an inevitable post in the career of the soul. There is a universal dread of death and has been since the lall. Every one shrinks from It. No one dares to make that leap into the darkness until the Hible dissipates that leap into the darkness until the Hible dissipates tha head at that name as if in the Divine presence, because from Christ he hath received his hope of the future;

us that He will walk through the valley of shad-with us, and that we can lean on His rod and His If conscious of our own unworthness we say, are clothed upon only with the rags of our right-ness," He replies, "But I will give you the gar-t of my holiness," and so, leaving our own stained solied behind, we enter heaven through our laith is spoiless life of the Master.

INFINITER OF GOD'S LOVE AND MERCY.

thing.
In conclusion the preacher spoke in affecting terms of the life beyond the grave, when those who parted with tears and in agony in this world shall meet and join hands around the great white throne, to part no more.

ST. PATRICK'S CATHEDRAL. CONTENTMENT WITH OUR LOT IN LIFE-DIS-

COURSE BY REV. FATHER O'NEIL.

The usual crowded attendance was present at last services yesterday morning at St. Patrick's Roman Catholic Cathedral. High mass was celebrated by Rev. Father Kane and the sermon was preached by Vather O'Neil. The centieman delivered an able and xx., commencing, "The kingdom of heaven is like to a master of a family who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day he sent them into his vineyard." This chapter of St. Matthew recites the fact of the payment of the same sum to the laborer who worked but an hour as those who worked during the entire day, and the complaints of the latter for such treatment. "And receiving it they murmured against the master of the house." The reverend speaker alluded to the opinions entertained by these laworers in meditating upon the apparent favoritism shown to their coworker. They did not consider it fair to pay him as much as themselves, and complained accordingly. They turned to the master and spoke to him. He answered that they had no right to complain even if he had given the man more than he had earned. There were many persons in the world who undertook, like these laborers, to set themselves up in judgment against God and His gitts. We often found ianli with God without making our complaints to the world. We murmured against the better fortune of those with whom we were brought into contact every day of our lives. There were a class of persons opposed to their neighbors simply because these neighbors were prosperous and did things approved by God. Through our neighbors were at class of persons opposed to their neighbors were at class of persons opposed to their neighbors were prosperous and did things approved by God. Through our neighbor we struck at Aimighty God. We murmured against Him because He sees at to endow our brother. This spirit of complaint was widespread; it clings to every condition and walk of life. A man may have his own particular set of a cquantances, but you will find many jealons of him because they cannot reach his own particular set of a cquantances, but you will find many jealons of him because they cannot reach his own particular set of acquantances, but you will find many jealons of him because they cannot reach his own particular set of acquantances but you will find many jealons of her had a provide to the latter. One individual is jealous of another because he has a good who had give a discussion of the property of the latter. One individual is jealous of another because he has a good his world. In fact, lew learn to be content with what they possessed in this world spiritually and morally. Some who had give to others many things that He withheld from us. An always for mured against the muster of the house." The reverend speaker alluded to the opin-

ment in support of the above points, concluding with the words of St. Paul to his youthful disciple, Tim-othy—"We brought nothing into this world, and it is certain we can carry nothing out."

MASONIC TEMPLE.

SERMON ON SELF-CULTURE BY REV. O. B.

FROTHINGHAM. Rev. O. B Frothingham preached yesterday in the asonic Temple on "Seif-Culture, the Aim of Life." The subject, he said, had been brought to his attention by a young man who seriously asked him whether self culture could properly be pursued as the moral aim of a man's life. An objection was ordinarily raised to this idea that it was idle to think of self-culture at all. It was pretended that man was a creature of necesincrease his faculties was impossible, that, therefore, he must do nothing but resign himto himself; that each one came into world gilted to a certain measure and that he need, indeed must, do nothing more nor less than is within the scope of these gifts as he finds them, and hence that as nature has given us our minds, our nature impels us. To this he answered that the questions come, What is nature? And do we know questions come, What is nature? And do we know
the limit and extent of our faculties? Are we not all
tuil of unsounded capabilities, of hopes, dreams and
aspirations? Does nature decree that none of these
shail be utilized? Are we calmy to float on the bosom
of the stream of life, no faster than its tide, when,
with nature's own aid, and by the sail she will provide us if we seek it, we may be propelled much faster?
Who has ever sounded the depths of nature? Who has
ever tested the extremity of its powers? Steam and
electricity are but the agents that bring nature to our
aid. NATURE'S POSSIBILITIES.

who has ever sounded the depins of harder ever tested the extremity of its powers? Steam and electricity are but the agents that bring nature to our aid.

ATURE'S POSSIBILITIES.

Were our natures wholly employed no mind could conjecture the results, no lancy could picture them. Only when our ayasems of education have been perfected to the utmost can we hope to begin to utilize our natural powers. He who says that he will remain what he is limits nature, which bursts with impatience to be utilized to its extreme extent. In considering, this topic self comes prominently into view. Diaguine self as we may, it is still self. What pouter of self-secrifice, he asked, equais that of a mother rescuing from danger her sick child? The intensity of her solicitude expresses the poetry of self-sacrifice. All her actions express the postry of self-sacrifice. All her actions express the possion of her devotion. She allows her affection to chant its own devotion. But are there no other lives in perifyes more valuable, better, richer than that for which she has so much solicitude. Yet does she not struggle to save them nor rush to their aid. And way? Because they are no part of herself as is that she watches with so much care. The preacher next instanced the disinterested efforts of men who have to ined and suffered for their fellow men inding their selfish reward in the joy they left in the struggle. This was the devotion of the lower to the higher self, as when the sinner contessed his offences and humbled himself that he may cievate his better nature. There are two kinds of self—sign and low, mean analgorious. The one is involuntary and naturely and naturely and naturely and controlled by intelligence—that looks before and after.

The preacher next inquired how far it were best to carry self-culture; of what nature should this culture be? All evangelical religion preached in all the churches.

Ams of culture.

Mr. Frothingham in pursuing the inquiry—what kind of self-culture; of what nature should this culture be? All ev

But Knowledge to their eyes her ample page, Rich with the spoths of time, did ne'er urroll; Chill penury repressed their noble rage, and from the genial current of the soal.

"EDURAIM IS A CAKE NOT TURNED" -THE IN-

CONSISTENCY OF ONE-SIDED PROPLE AND THE FALSITY OF THEIR IDEAS-SERMON BY REV. W. R. ALGER. In the Church of the Messiah Rev. W. R. Alger dis

coursed from the text-"Ephraim is a cake not turned," and said that the word dough-faced, aithough a laughable one, is yet significant and implies a weak nd vaciliating mind, a puffy mass like a paste unbaked. It is unfortunate that in our day there are so many whose characters resemble a cake baked on one side only, and who, therefore, may be justly termed one-sided characters. Society is so constituted nov adays that men have but one particular idea and one object in view. On that they concentrate all their thoughts to the exclusion of everything else. The merchant Second to be professional mass only the second in the control of t sees nothing but mercantile matters, the scientist sees nothing but mercanthe maters, the scientists profession, the poet but poetical fame. This is neither well ordered nor well balanced, and there being no centre of gravity there is, of course, no equilibrium. Men must look at and study both sides of their minds will be warped and one-sided. When this is neglected the balance power is lost. Thousands of people pursue a regular routine of life from which they will not swerve. Those engaged in worldly pursuits are so eigrossed by them as to neglect their spiritual interests; whereas the meditative think not of the fail, the atonement and the resurrection. The first tends to avarice, ambition and hard-heartedness; the second to bigotry, fanaticism and lunacy. One-sidedness is seen everywhere. The republican hates and denounces the democrat, and the latter returns the compliment; the Catholic consigns the Protestant to eternal perdition, and is in return called a papisical idolator; our barristers are but lawyers; our ministers but preachers; our physicians but doctors. An abnormal arm and leg on one side of the body distorts the whole. We should endeavor to be as catholic as possible, so as to overcome onesidedness, otherwise we are as a cake burned on one side and cold dough on the other, a mass of worse than useless humanity. Some men are unhappy when alone; others delight in solitude, and become like pieces of dried beef. The avaricious see all others prospertous and happy, but themselves in penury and misery. The spendthrill believes all are as happy as he himself, and so feels not for the afflicted and miserable. It is the exception now to find one who is not onesided. Where there is so much at stake men should endeavor to find the centre of gravity on which to bainoce all their thoughts and hapts. They must be tolerant, as is inculcated by both God and nature. They must not jostic against every one they meet in their way, for every man man amind of his own. And ylabore has no right to dictate to a statesmen what he should endeavor to find the centre of gra nothing but science, the professional man only his profession, the poet but poetical fame. This is neither

the real owner. There is only one owner in His own | right, and that is the Lord.

the real owner. There is only one owner in His own right, and that is the Lord.

Man has never liked this truth. His natural repugnance to it was the cause of his fail. He desired to be a god, a creator, a proprietor, an owner in his own right. This desire is the essential orinciple of self-love, the root of all evil. Whether we like it or not, such is the lact. Now let us look the question squarely in the face. What are the duties of a steward? The word our Lord used means manager of a household. The natural meaning of household its family. The father and mother are stewards. Their children are not their own in the sense of ownership. We may regard our own faculities as a household; the thoughts are children. They are to be closhed and fed and protected and nutrured and disciplined and developed. The Lord has given to every human being the power of directing them; freedom and rationality are the stewards He has appointed to rule over them. Our stewards He has appointed to rule over them. Our stewardship is not limited to ourselves or to our family. He extends to our business, to our social relations, to national aliairs and to the Churce. It goes wherever our influence poes. Thus you will see that all have large interests committed to their care. What, then, is our duty? Measure it by the weakest and lowest standard. Housely, facility to trusts demand that the money, the estate shall be used according to trush imposed. Apply the principle to pour relations with the Lord. He has made or influence for any other purpose than the one of which it was committed to you. Not to do so inhabonesty, their, robbery. I put it as strong as I made to the face of any other purpose than the one of which it was committed to you. Not to do so inhabonesty, their, robbery. I put it as strong as in, because it want to disperse the fallicaces with a blick the lovers of self and the world have misopen to the natural into the springal life and the world have represented the lovers of self and the world have interplet operate. Ompulsio

FREE TABERNACLE CHURCH. ORANGE PEELS ON THE PAVEMENT-SERMON

BY REV. JOHN JOHNS. A large congregation was gathered together at halfpast seven last evening in the Free Tabernacle Methodist Episcopal Church, Thirty-fourth street, between Seventh and Eighth avenues, to listen to a sermon by the paster, Rev. John Johns, on the somewhat peculiar subject "Orange Peels on the Pavement." The pastor, by this curiosity-inspiring title, bad created in every one a lively interest in his remarks. The sermon was intended to be a warning to young men not to slip up in the paths of duty by treading on the orange peels

every one a lively interest in his remarks. The sermon was intended to be a warning to young men not to slip up in the paths of duty by treading on the orange peels of temptation that he scattered about.

A young man, said Dr. Johns, was constantly beset by temptations of all sorts. Some of them were hardly houceable, so light that the young men scarcely knew they were temptations at all. They were like orange peels lying in the stroet, passed by annoticed until some one was hurt by them. No one thought anything of those little bits of orange peel lying on the sidewalk. One might pass through the street thousands of times without ever seeing thom, much less being hurt by them, but there they were lying in wait for the uncautiously put his beel upon one of them and fall. A sprained leg or a broken back or even fatal injuries might result. This showed what evils might arise from apparently small beginnings. So it was in real life. The path of duty was thickly strewn with dangers to all, more especially to young men, whose impulsiveness and hexperience lead them to rashly attempt to cross suppery places without thinking or caring of the danger they were under 10 losing their soul.

The reverend preacher next took up a more particular part of the subject, spoaking of the various temptations young men were subject to. They did not begin a career of vice at the lowest ring of the indee. On the contrary, they began as high up and in the most lashionable places they could find. Brilliant gambling saioons were open to the girdy-headed youth, and there was displayed, in addition to the excitement of dissipation, the temptation of gain. The young man thought he would just venture a little; he stepped on the peel and down he wont. Besides the sin of gambling, theatre going and all the other dissipations of the life of a fashionable young man were carefully anniyzed by the preacher and condemned in terms of strongest displeasure. Dr. Johns showed how all these were entered into in the false idea that pleasure was to be deri

BROOKLYN TABERNACLE.

THE MISSIONS IN THE EAST-SERMON BY THE REV. DR. COAN.

PLYMOUTH CHURCH.

SERMON BY THE REV. T. K. BEECHER, OF EL-MIRA-NINETY-SEVEN CANDIDATES FOR MEM-

BERSHIP. The attendance at Plymouth Church yesterday norning was not so crowded as usual, several pews being only partly occupied. This was occusioned by the knowledge that the pastor of the church would be absent fulfilling lecture engagements in Ohio. Before sermon the names of thirty-one applicants for membership were read, bringing letters from other churches, including several from Drs. Budington, storrs, Cuyler and Talmage's churches. There were also read the names of sixty-six persons who had been received as candidates for membership on profession of faith. These will be publicly admitted during the service next Sunday morning, that being the anniver sary Sunday, signalized for many years by accessions of membership and by floral decorations.

The subject of Mr. Beecher's sermon was "Prayer," and he selected his text from the eighth verse of the second chapter of the first epistle of Timothy-"I will, therefore, that men pray everywhere, lifting up holy hands, without strife and doubting."

He said :- The man that has found God and is fond of Tum is as Jesus would say, a branch of the vine.

Paul, in that memorable sermon I read to you this morning, speaks of a feeling after God. The blind, as you know, become expert in feeling the raised letters for their reading. In like manner a spiritual sense can only be obtained by frequenting those places where God may be found. Your spiritual nature is in this regard like your physical nature.

After reviewing the materialistic theories of modern science in spiritual phenomena he said:—It is a fact that there has come to us from all ages, in some instances, grotesquely, imperfectly, and incompletely, perhaps, a sense of God, of spirit, of angels, of a spiritual life, Now, as to the practice of prayer, I cannot preach that. There are thousands of details about it; it is wise for beginners to have a consecrated place, a consecrated hour, a consecrated position. Jesus seems to have had this in mind when He said, "When thou prayest, enter thy closet and shut the noor, and thy Father, which seeth thee in secret shall reward thee openly." Give up the endidshe notion that prayer is principally asking and receiving.

Let us take paper and pencil into our closets with me and write out the thoughts that God gives us. Then there will come to us in times of prayer holy emotion. Let me warn you that real and lasting good does not come to any man suddenly. I will certify to you that in a year you will so grow in grace that prayer will be an intense delight. Will you begin to-day, if you have never prayed before? Will you give thanks for any quickening influences these words of mine may have inspired, and will you henceforth lead more prayerful lives?

OUR CONSOLATIONS.

THE SOCIETY FOR ETHICAL CULTURE-PRO-FESSOR ADLER'S DISCOURSE.

As is usually the case when Professor Felix Adler ectures he had yesterday morning a very large audifollowed by vocal and instrumental music. The lecturer said we often heard the words of anguish spoken where externally all seemed on the surface caim and fair. We go abroad in the glorious sunshine and witness the resurrection of nature in the green fields, the blooming flowers and the fragrant blossoms that surround our path; and so we remember that summer has come, and all that is joyous in existence is here to point out the golden future which may lie before us. If we listen to the melodious charms of nature the earth is an outlying province of fairyland; but beneath all these alluring beauties are to be found disharmony and confusion. Only a short time ago we heard that a sudden and unexpected invasion of the sea had swal-lowed up 200,000 human lives. The destructive elements, riding in triumph on the wings of the hurricane, exerting an unknown might in the force of the unquenchable volcano or devouring whole prov inces by the ravages of the grasshoppers, teach us the terrible uncertainty of life and the utter insignificance of man as a factor in the economy of nature. Wars of conquest that have not yet, alas! become an of some diplomatic fiction, at this very moment shake Europe to its centre, and fever—the starvation fever of battle's famine—has broken out in Silistria. One of the most despotic and most bigoted of the Christian and hundreds of thousands of lives are to be sacrificed and the God of justice invoked in aid of both sides, who claim to fight under His special and guiding care.

ST. JOSEPH'S CATHEDRAL.

A GRAND CATHOLIC ENTERPRISE AT HART-FORD-LAYING OF THE CORNER STONE YES-TERDAY-SERMON BY BISHOP LOUGHLIN.

HARTFORD, Conn., April 29, 1877.
The lamented Bishop McFarland, of this diocese, clauned as his lifework the erection of a grand cathedral in Hartford, but was called away by death before his aspirations were realized. Bishop Gaiberry succeeded him, and has vigorously pushed the enterprise from the point where it was left by his predecessor, stone of a noble edifice that will be second only to the Cathedral at Boston in size and architectural beauty. The prostration of the business interests of this section has greatly obstructed the accumulation o but the people of the diocese have contributed fiberraised, or piedged, sufficient to finish the basement story and furnish it for religious services in December completion of the building as rapidly as money can be had, more than a third of a million being the estimated cost of building and furnishing the Cathedral, exterior and interior.

The site is on Farmington avenue, one of the finest thoroughtares in the wealthy section of Hartford, and surrounded on all sides by the residences of prominent citizens. Immediately adjoining the edifice, on either side, are the episcopal residence and Mount St. Josepn's Convent, both of which were erected during the lifetime of Bishop McFarland. The architect has designed a building whose grand proportions will be an object of interest for miles around, as it will command a complete view of the surrounding country. The architecture is of the Gothic style, and the building will be cruciform; maof brown freestone, with elaborately carved trimmings of the same. Its length is 264 test width 178 in the transept, and 93 in the nave; on the front will be two spires 250 feet in height. At this ime the plans for the Cathedral proper have not been wholly perfected, and only a general description can be given. The walls will be of wrought stone, pierced by not less than two hundred windows, the larger of which will be of richly stained glass, and illustrating with English slating, with ornamental cresting, and the apex of the roof of the nave on the front will be surmounted by a large statue of St. Joseph. Both towers will be of stone up to the guided crosses at top, and it is proposed to have a costly chime of bells in

The interior is a clear story, rising 85 feet from the incaustic tiling of the floor to the vanised and richly ribbed roof. The interior walls will be of polished marble and Mosaic work, the ornamentation of the whole interior being confined mainly to the splender of the staned glass windows. Unlike the architectural arrangement of churches the auditorium will be limited in area as compared with the size of the structure, very large portions of the ground floor being taken up with the chapels, &c., and the the nineteenth and twentieth verses of St. Paul's great sanctuary, 88 feet wide by 56 deep, designed to afford space for the grander ceremoulais of the Cathedral.

The altars, all of marble, will be five in number, the high altarin the centre (to be a spendid work), the St. Joseph's and Biessed Virgui's altars on either side, and beyond the altars of St. Patrick' and the sacred Heart. In the basement, at both sides of the transept, there will be chapele, sean containing an altar, with confessionals on the north and south sides of each chapel. The sanctuary, eighty-eight feet wide by thrity-nine deep, will contain three attars, the high, St. Joseph's and Blessed Virgui's, and on either side will be the marriage altar and baptistery. In the rear of the high altar of the Cathedral proper, will be a crypt, which will contain sixteen vanits for the burial of bishops of the diocess. The interior fluishing has not yet been decided upon, but it will be of a neat and quiet order, leaving the more elaborate work for the Cathedral proper.

oncertained by the local energymen and at the residences of citizens.

The assemblage present at the ceremony was variously estimated at from 15,000 to 20,000 pursons, including not less than 4,000 from Williamstic, Bridgeport, Waterbury, Winsted and intermediate points. Fifteen Catholic benevoiest and temperance societies, accompanied by several bands, formed a line at the depot and marched to the Cathedral grounds, needed by Coit's band, of Hartford, in searlet uniform, and the Sarsfield Temperance Kides, of Waterbury, with glittering muskets. The weather was fortunately pleasant, although a trille raw from the heavy showers of the morning. A covered platform was provided for the invited guests, of whom over one hundred were present, including Senator Eaton, United States Marshal Bates and many State and city officials.

The ceremonies began with a procession of the clergy to the site of the high altar, neaded by Archbishop Williams and Bishops Loughile, of Brooklyn; Conrey, of Albady; Shanahan, of Harrisburg; and O'Reilly, of Springfield. Among the clergy were Vicar Control Walth of this diocess. Very Reversed Father. O'Reifly, of Springdeld. Among the clergy were Vicar General Walter, of this diocese; Very Reverend Father Stanton, O. S. A., of Villa Nova College, Fennsylvania, and other members of the order; representatives from the Franciscan convent at Winsted, Connand priests from the various parishes. The assistants in the ceremonial were Very Reverend Father Hughes, of Hartford; Father Mulcaby, of East Hartford, crozier bearer; Fathers McCabe and Galligan, of Hartford, Acolytes; and Fathers Campbell, of Manchester; Duggan, of New Britain; Roderick, of Meriden, and Dougherty, of Fair Haven, chanters. The ceremonies being in accordance with the regular order prescribed by the Chorch for such occasions a detailed description is unnecessary.

The corner stone is a handsomely wrought piece of brown free stone, on the face of which is the inscription:—

September 13, 1876.

On this date the first stone of the foundations was alia by Bishop Galberry, ground having been broken the month provious. The placing of a sealed box, containing documents, &c. within the stone was posiponed until a future time.

THE SERMON.

The ceremonies closed with an effective sermon by Bishop Loughin, of Brooklyn, who prefaced his text with remarks commonding the Catholics of the docese for their liberal contributions in the past and urging them to continue their good work until the spleadid edifice is completed and dedicated to the worship of God. The Bishop selected for the text of his discourse Expressians it, 19, 20. He said that it is desirable that all the works of man shall rest upon a solid foundation, which, having been found, should not be departed from. The foundation of the Christian Church is Joses Christ, the great Redeemer, who sacrificed himself that the heaven which had been closed against man might be opened unto him. The promise of God was held by His people all along the line of ages. The patriarchs impressed it upon their memories, and His chosen people were made the depository of the Word, and, though few in number, they never forgot the promised Messiah. Enemies came up—pantheism, dualism and fataism—to draw from the minds of the people this promise, but in vain. The promise was minimized and a child was born, "Emmanuel." He came only for the redemption of mankind; not, as the Jows had hoped, for the exatiation of their kingdom. His great work on earth was consummatelly His death on the cross, so that the merits of Him crucined might be left the world over. Further than this, ide previded that the truth might reach all natious and also for its perpetuation by the establishment of the Christian character.

The body found in the river on Saturday at the foot of West Eighty-ninth street was identified by Mrs. Morrissey, of No. 31 North Moore street, as that of her before Thanksgiving Day, 1876. The last seen of the man at that time was when, in company with Denis O'Day, he was in a small boat at the foot of pier 45 North River. The watchman at that place said that the two men were scolding each other.

FIGHTING THE INEBRIATE'S FOR

QUICKENING OF THE TEMPERANCE MOVEMENT-A GRANITE STATE CHAMPION IN COOPER IN-

The usual Sunday battle against King Alcohol. at Cooper Institute, was resumed yesterday afternoon under the generalship of the American Temperance Union. The audience showed some recruits over former meetings, probably drawn for the purpose o listening to the thunder of a new gun in the temper ance field, a Mr. Drew, of New Hampshire, in addition to the usual attractions. The engagement was opened by some good volunteer music, and then the artillery of temperance oratory was commenced by the intro-duction of A. M. Burns, M. D., of Greenpoint, L. I.

A BRILLIANT PHYSIOLOGICAL MOVEMENT.

Dr. Burns commenced a brilliant movement on the nemy's works by scientific references to the effect of alcohol upon the human system. He was satisfied to enemy they had to encounter was all-powerful in a fight against alcohol had been going on for a long time, and when it was shown how much the health o communities depended upon the overthrow of the fell demon, that power would certainly be overcome. The Doctor went on to say that no living thing through all animated nature could stand the presence of alcohol; that it was a poison, and a man who was said to be drunk was simply poisoned; that it was an element of death, and not of live; that when life departed from the human body terred; that the grape upon the vine was fuscious and healthful, but when pressed by the wine maker its

terred; that the grape upon the vine was fuscious and healthful, but when pressed by the wine maker its health and life were crushed out and it became an offensive object.

The Dector said every man was born with more of less of the devil in him. If he did not arouse the demon all might be well. All chol would arouse it. Verbill of the transport of the All who would arouse it. Verbill of the transport of the All who have the audience a jury, with the president as judge, and after he had concluded he would submit the question, which he then did—'All who have come to the conclusion that alcohol is not aft thing to be put into the human system will raise their right hands.' Nearly every hand in the large audience was raised, and the result duly announced to the president of the union. (Great applause.)

The Max who been the temperance thampion and reformer from New Hampshire, John W. Drew, of Concord, N. H. Mr. Drew is rather a young gent emen, of prepossessing personal appearance and bears on facial indications of having been a drunkard, although he was generally placarded as being a reformed one in the temperance meetings in his State, He is a fair speaker, uses pretty correct language and has a good inud of aneodotes applicable to the temperance cause which at one time make his auditors laugh, and at another weep. He is new and will prove a sensation in temperance and a good many other quarters.

Mr. Drew's address.

The young champion of temperance from the Gran-

will prove a sensation in temperance and a good many other quarters.

MR. DREW'S ADDRESS.

The young champion of temperance from the Granite Hills commenced by modestly declaring that he was no speaker, that his education was limited, but that he knew all about drunkenness, from the primary school all through college. He referred to his reclamation through the influence of Nathaniel White, of Concord. Mr. Drew taen explained the progress of the temperance cause in New Hampshire, where there were 165,000 signers of the pleige, 75,000 of them men and voters. He mentioned the number of tamties that had been restored, and gave a description of his efforts in Massachusetts. Anecdotes were related with humor and pathos, and with dramatic effect, so as to arouse the audience to a pitch of "enthusiasm" seldom witnessed at a meeting of the American Temperance Union. The result was the enlistment of a large number of recruits to the temperance army, with the probability of the opening of a number of new recruiting stations under the ministrations of the new temperance champion from New Hampshire.

SENSIBLE ADDRESS BY D. A. GOODSELL IN BROOKLYN-THE OBSTACLES TO REFORM. Rev. D. A. Goodsell, pastor of the Washington street Methodist Episcopal Church, Brooklyn, deliv

ered an address last evening upon the subject of tem-perance under the title of "Some of the Obstacles to Temperance Reform." The speaker, in prefacing his remarks, said he had not chosen a text, as he remembered the comment of a minister at the preachers' meeting a few weeks ago, whe said that it frequently happened there was such a the sermon and the text that if the text had an infectious disease the sermon would not be in any danger should be our first duty to consider the obstacles, the difficulties of the task to be overcome. With regard to the great work of temperance reform he believed there would be no permanent success till the plans of the Christian laborers in the cause all the difficulties into consideration and become ready to meet them. He desired to place himself squarely upon the total abstinence platform, himself squarely upon the total abstinence platform, he believed that no Christian can use liquor of any kind without doing injury to himself. It was no doubt true that there are professing Christians, and good and sincere men, who differ upon that subject, but they should weigh the question more thoroughly in their own minds. There are ministers who believe that the Bible sanctions the use of wine in moderation. But if we wish to assist the temperance cause the Church of Christ must unite in the work. The manufacture of alcoholic and multi liquors and wines is

one of the leading sources of occupation and revonue in the country. Hundreds of millions of dollars of capital are invested in it. These manufacturers, browers and wine producers will not be willing to give up such a producers business. They are ready to meet us, step by step, in opposition. We see them trying to tamper with the conscience of the country and to interiere with the advance of its moral growth. They take advantage of every quibble of the law and buy legislators. The speaker regretted that so much money should low into the public treasury from such a source. Thus is the traffic tound strongly intreached in the business interest of the country.

We must dight these men upon some more practical method than we have been using in the past. We must siso consider the both that the appetite for figure has upon the people. In Germay it is customary for Lutheran ministers to drink in beer gardens. In Engiand, too, from which we derive a large share of our foreign population, the customs are different from those which are obtained here. Ministers did not all believe that because some people became intoxicated that they thomselves should abstault from the use of spirituous liquors. Such was the force of their education in that country. But there is also an immense number of American-born people who go into liquor saloous with even an air of hilarity that should make the Christian man shudder. There is the social custom of the land, therefore, to be fought against. There are many families who do not use liquor except upon weddings and what they term special occasions; they argue, it is no harm to use it. The speaker denounced the custom of lair bands incharring the wrise-cup to young men on New Year's Day. In California, where they manufactured such and accessions; they, they argue, it is no harm to use it. The speaker denounced the custom of lair bands incharring the wrise-cup to young men on New Year's Day. In California, where they manufactured such as a consequence of the country are belief to the line an

MISSING AND MAD.

Charles Wood, of No. 206 Broadway, who is some what deranged, has been missing from his house, No. 256 West Twenty-fifth street, since last Thursday. He is forty-lour years old, of fair complexion, with bazel eyes, light brown hair and mustache somewhal tinged with gray.